3: Low G-5 (1844 1847) 1848
OC6 Iban OC6

the white tail feathers, each having a broad black band across it, of the rhinoceros hornbill, are preferred; they have no covering or protection for their thighs or legs, but leave them as on ordinary occasions; their parang, or large chopping knife, is suspended from their left sides, and another string supports on the opposite side the little basket which contains their sirih leaves, betel-nut, and lime, for chewing; these are placed in little cases of bamboo ornamented with brass or silver, and very much carved, but after a very rude manner. A similar bamboo case, and which is generally also carried in this little tambuk, or basket, contains their tinder, flint, and steel; a long knife is generally attached to it.

The women of these tribes are, like their husbands and brothers, short in stature, generally more stoutly made than the Malay women, and with well-developed figures; they are very much fairer than they, or even than the men of their own tribes: while young many of them would be thought very pretty, but soon, from their hard duties and other causes, they become stout and plain, and when old are frequently very ugly. When brought up amongst the Malays they continue much longer in their prime, and are generally thought prettier than the women of that nation: their hair, though naturally as good, from want of care and cultivation never attains such length and profusion amongst those who reside in their own villages, though in circumstances which give them time for the adorn-

4: Roth E-4 (no date) 1891 OC6 Iban OC6

to their back with a cloth. It is also their duty to put the paddy out to dry on the *tanju* (open air platform) and to watch it from the *ruai* (covered verandah) to keep the fowls away from it. They have besides to prepare the cotton, and to spin the yarn, to prepare the dyes, and to weave clothing for themselves and their families. After the harvest, they brew the toddy, which is preserved in jars and produced upon special occasions as a great treat. So that altogether they have generally as much work as they can well get through.

They are fond of their children, and the children are fond of them. Indeed, the latter are quite spoilt, and the more mischievous a boy is the prouder they are of him, and prognosticate great things from him when he gets older. They clothe their children earlier than the Malays do, disliking to see them run about naked. They rarely if ever punish them when naughty, so that they grow up wayward and self-willed, and though they are extremely fond of their parents they do pretty much as they please, and not as they are told. As they grow older, however, they do as they are required, not caring to displease their relations.

The young women receive their male visitors at night; they sleep apart from their parents, sometimes in the same room, but more often in the loft. The young men are not invited to sleep with them unless they are old friends, but they may sit with them and chat, and if they get to be fond of each other after a short acquaintance, and wish to make a match of it, they are united in marriage if the parents on either side have no objections to offer. It is in fact the only way open to the man and woman to become acquainted with each other, as privacy during the day time is out of the question in a Dyak village.

When a girl is visited for the first time by a stranger, he is rarely received, but if he comes several nights running, she then believes him to be in earnest, especially if he declares he means no harm, but is in search of a wife. She will then sit up with him, and after chewing *sirih* and betel nut, they discourse, often through the medium of a jew's harp, one handing it to the other, asking questions and returning answers, and conversing upon all manner of topics until the day begins to break, and it is time for him to grope his way back. If he continues to pay her attention after this, she may even invite him to lie down and sleep beside her, but her complaisance ends at this point. If he dare to take a liberty with her person, she is sure to cry out, her relatives are at hand to maul him, naked weapons would be thrown at him unless he make good his escape, and even if he do this they can bring him to book the

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

142 ties most required by dwellers in the jungle. Their movements are easy and graceful, and their carriage erect. The women are generally smaller than the men. They have neat figures, and are bright, cheerful, and good-
[145] looking in their youth, but they age very soon.

The colour of their skin varies considerably, not so much between one tribe and another as in different parts of the country. Generally speaking, those who reside in the interior of the country, on the banks of the upper reaches of the rivers, are fairer than those who live nearer the sea. This may be due to the deeper shade afforded by old jungle, and the bathing in and drinking of the water of the clear, gravel-bedded streams. Their colour varies from a dark bronze to a light brown, with a tinge of yellow. Their eyes are black or dark brown, clear and bright, with quick intelligence and good temper. Their
● [276] mouths are generally ill-shapen and disfigured by excessive chewing of *sirih* and betel-nut, a habit much indulged in by both men and women.

291 In dress great alterations have resulted from foreign
177 influence, and the Dyaks who live near the towns wear the trousers and coat of civilized races, but the original style still prevails in the up-country villages.

291 Love of finery is inherent in the young Dyak. The old men are often very shabbily dressed, but the young are more particular. The ordinary male attire consists of a *sirat*, or waist-cloth, a *labong*, or headkerchief, and a *tikai buret*, or seat-mat. The waist-cloth is made of the soft inner bark of a tree, or more frequently of some red or blue cotton cloth. This is one yard wide, and from eight to eighteen feet long, and is twisted round and round their waists, and pulled up tight between the thighs, one end hanging down in front and the other behind. Sometimes

342 padong regularly is eight to ten feet wide, and its length is determined by the longitudinal front of the bilik. The padong ruai is one of the most important social centers in the longhouse, for it is the area where most people do light work and, in the case of men, spend their leisure time. When not used, the padong either is uncovered or covered with an old mat, lest good mats be spoiled by dogs defecating on them or their being trampled by playing children. When used, the padong is covered with a tikai, brought from the bilik where they are kept rolled up when not in use.

512 462 During the day time, women split reeds (ngeraut ui) for use in weaving baskets and mats. Men and women separate pepper corns from the stalks, to be taken onto the tanju' for drying. Men split firewood or work on knife-handles or gunwales (gandong) for boats. In the evening, men and women gather to talk about their farms, dreams, or how the latest Apollo flight has upset the weather. As people gather, hosts offer sarang insap (tobacco containers) for a smoke or brass trays containing areca-nuts (pinang), betel leaves (sirih) and lime (kapu'), all the fixings for a quid.

342 513 178 Young men sleep on the padong, when not planning and carrying out romantic pursuits of unmarried women. As noted, the panggau[10] no longer

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[10] Freeman's (1970:6) description of "special, bunk-like enclosures, termed agu" as sleeping places for young men is suspect, for agu means "latrine".

Nias OD11
Javanese OE5
Buru OH8
Iban OC6

N [285 cont.]
585 Nias. The ereh, or priest, invites the bridegroom to sit down
264 next to the bride and, while pronouncing some blessings, offers them food from the same plate, after which he puts their hands together and presses their heads together. This completes the
J marriage ceremony. In conclusion, a few words about the Java-
585 nese. Formerly the marriage celebration among them was per-
264 formed by having the bridegroom and bride eat together. This practice, one of the many ceremonies that accompany the marriage celebration, has now almost disappeared. During festive repast, however, the bridegroom kneads three balls of rice and gives them to his bride (4). This is certainly a survival of the

4. Veth, Java, Vol. I, p. 634.

Ib
Bu ancient custom of eating together. Finally I want to mention
585 that among some peoples of the archipelago, instead of eating
276 together, the joint use of a betel quid or the joint use of a cigarette occurs. For instance, among the Alfoer of Buru, the marriage ceremony amounts to this. The bride, seated opposite the bridegroom, prepares a smoke, lights it, and puts it in the mouth of the bridegroom. He then takes a few puffs, takes it out of his mouth, and puts it in his wife's mouth. The bride now makes a betel quid for the bridegroom, and after he has used it, the marriage is concluded. [286] This also occurs among the Sea Dajak [Dyak]. Here a betel quid and a cigarette are given to the bride and bridegroom. A soothsayer or priest then swings two chickens around the heads of the young couple, calls upon the gods to bless the marriage, and then pushes the heads of the bride and bridegroom together four times. The bridegroom now puts the betel and the cigarette in the mouth of the bride, and she does the same for him. This ceremony indicates a primitive equality between husband and wife and has reference to what they
Id will be from then on, table-companions. On the other hand,
585 there must have been a need, although not as general, to express the inferior position of the woman in relation to man in marriage,